S Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Pinche

[Bull 143 p 207] fusions, ophthalmias, and for a great many other purposes, in infusions, for massages, and in other ways, depending on the malady or on the objective desired. Bloodletting with a small pointed flint, barbed, was common within as well as outside of shamanistic practice (Oyarzún, 1918–17, pp. 61–62). An enema syringe was made of the bladder of an animal with a small cane tube attached thereto. Rosales (1877–78, 1:324) saw an Indian give water bubbled with bezoar in it to a person ill of heart disease. Sweat-baths were taken as follows, according to Félix José (1916, 1:226): Wild sage or other plants were put in water in a trough, and four white-hot ones thrown successively into the trough over which the patient placed himself, covered with blankets or clothing in order to sweat. There was also considerable skill in handling of dislocations, fractures, and wounds. (For details on medical and hygienic practices, cf. Gusinde, 1916–17.)

24 [283] Communication.—To judge from the mention of them in the very early literature, smoke signaling (Martín de Loyola, 1865, p. 116) and the quipu (González de Nájera, 1889, p. 101; Ovalle, 1888, 12:162) were pre-Hispanic. The quipu (*pron*) or knotted cord was used for a number of purposes: To keep accounts of livestock and records of events (Ovalle, loc. cit.; Bullock, 1911, p. 16); to indicate the number of days at the end of which the summoned representatives or warriors would assemble for war, festival, sport, or other business; to keep tab of the number of days' work done, or of the number of payments to be made in case of composition for murder (Pérez, 1882, s.v. *pron*; Havestadt, 1883, 1:331, 2:735); and for other purposes.

[172] Enumeration, time-reckoning, and measures.—Counting was by the decimal system. The numerals for 100 and 1,000 were from Quechua.

[185] The year was divided into two parts by the December and June solstices, into 4 seasons, and into 12 lunar months; the 24-hour day into 10 or 12 parts. Moesbach (1930, pp. 33–4) lists 6 seasons and about 15 divisions of the day. The time of *dy* was calculated by the position of the sun; of night, by the stars.

[184] Various lineal measures were recognized corresponding more or less to our span, foot, pace, arm-length, etc. (Molina, 1901, p. 177; Guevara Silva, 1898, 1:268); and liquid and dry measures corresponding roughly to our pint, quart, six-quarts, etc. (Molina, ibid.).

• [158] Mental derangement, it may be added, in the form of milder paranoia or graver psychoses appears to have been not uncommon, at least in recent times (Guevara Silva, 1913, pp. 206–07).

CULTURE OF THE PICUNCHE

[31] Of the culture of the *Picunche*, the *Araucano*-speaking natives who formerly occupied the region from the foot of the Andes to the Coast and from Coquimbo on the Choapa to the Itata River or the Río-Bío River, very little is known.

10: Hilger E-5 (1946-1952) 195"
SG4 Araucanians SG4
Chile

847 Formerly, children born crippled or idiotic were killed, as previously noted. Cooper lists as infanticides deformed offspring, one of twins, and an illegitimate child, and notes that his sources are not clear on the frequency of the occurrences (1946, p. 733). In Colueipe area it is a known fact that one of twins is killed.

847 In rare instances, it appears, a child born out of wedlock was killed by its mother. She is known to do so in Colueipe area. "A daughter 848 of one of my neighbors killed her illegitimate child. I told her she would damn her soul for doing such a thing. But recently she had another such child and killed it too. Some say she throttled the babies immediately after birth; others say she crushed them to death by pressing them against something hard. Both children were born in her home." A non-Araucanian in the same area knew of one young unmarried mother who had killed her child and had heard it said that others had done so; but the informant had been unable to verify the rumors.

COLOR BLINDNESS, LEFT-HANDEDNESS, SPEECH DEFECTS

143 No Araucanian was known to be colorblind. Young children often mistake blue for green or vice versa, said a non-Araucanian teacher, but she thought this was owing to a lack of knowledge of colors, for the mistake was no longer made after the children grew older.

145 Both left-handed and ambidextrous children and adults were seen. Of 62 school children, 2 girls and 1 boy were left-handed; all three, however, wrote with the right hand. "I would never let them write with the left hand," said their teacher. Quoting another teacher: "Parents are not disturbed over a left-handed child, but they make it a point to tell me when they bring the child to school that it uses its left hand instead of the right hand; that it has grown into the habit of doing so."

145 ● 153 No left-handed child was known to stutter, including the three whom the teacher had obliged to write with the right hand. Another child in the same school did stutter. "His parents are first cousins," the teacher explained. "They have two more children, but these do not stutter. All three children are dull mentally." In Colueipe area many children stuttered and so did a few adults.

ADOPTIONS, SERVANTS, SLAVES

597 No Araucanian child is left without a home. Not only is a deserted 736 or an orphaned child adopted, but, in some instances, one from a nor- 593 mal home as well. Never do relatives permit a child to be placed in A Chilean orphanage.

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

278
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Plants used for medicinal purposes in the valleys of the Andes (Pangipulli and Coñaripe) were:

Arrayán. The juice of its leaves is applied to sore or injured eyes.

Canelo. Its leaves are heated, ash pounded into them, and these laid on a boil to bring it to a head.

—— Chañarcillo, found in swampy ground. "I cured my blennorhea with it."

Huiñelve grande. A decoction made of it relieves severe fever. "It is especially good for children; no leaves can come to them from drinking it."

—— Kuralcahi. Its leaves are inhaled by both children and adults after a severe chill. The person is seated on a low bench and near him is set a dish with several hot stones on which leaves of kuralcahi have been placed. He is given a mixture of water and urine in a cup, stoops over the heated stones, and then he and the dish are completely covered with a blanket. He pours the urine and water over the leaves and breathes deeply. Should he feel faint or find it difficult to breathe, "he is allowed to bring his nose and mouth from under the cover, but not his body."

—— Maitén. Both bark and leaves are boiled to a condensed solution and gums and teeth are washed with it. It is believed that maitén hardens the gums and maintains them in sound condition. "I washed the teeth and gums of all my children with it, and none of them has lost a tooth."

Ortiga menor. A decoction made of it is taken for heart ailments. A preparation of its roots mixed with cobbs, also known as chupalla, is taken orally for typhoid. "When my four boys had typhoid, I gave them a decoction of these two plants; they were very sick. All got well, but one lost all his hair; for a time he was completely bald."

Palo negro. Its ashes are laid on fish or rash.

Salvia del diablo, found on shores of rivers. Today a decoction of it is taken to relieve a sick stomach. "I believe, formerly, bones were made of it. I once saw an herbalist put his stones into a wooden dish and place the dish over a sick person [indicated near feet, with knees in flexed position]. Then she covered the dish and the sick person, except the head, with a blanket. She raised the blanket a little and put some herbs, I believe barsamonil, on the hot stones."

Tevenil. A decoction of it and coihe relieves fever. "It is very refreshing, and is cooling to the heart." (Informants knew no Araucanian name for tevenil.)

MENTAL ILLNESS

158

Psychoses among the Araucanians are very rare. It is believed, as noted earlier, that kalkus and certain machi have power to bring mental illness upon individuals. A teacher explained to a boy, who claimed the spirit of sickness had been put into his sister by a machi, that the sister had died of pneumonia; that instead of coming to school she had spent the school hours outdoors in the rain for a week. "I admit that she did that," agreed the boy, "but that boy's family [pointing at a boy] hired a kalku to make her crazy—she stayed out in the rain because she was crazy." In the early days insanity is known to have resulted from starvation.

10: Hilger E-5 (1946-1952) 1957
SC4 Araucanians SC4
Chile

No case of psychosis existed in Pangulpulli area while I was there. [51]
There was a mildly psychotic woman in Alepún area—a woman with a hyperactive thyroid. "Everybody knows she is queer," remarked the informant. She was the only psychotic person that had come to the attention of a non-Araucanian herbalist, or of whom she had heard it said that he was psychotic, in her 10 years in the area.

The only psychotic person in Catherine area was a middle-aged man. He lived in a cubicle close to his aged father's. During an interview with the old man, the psychotic man was exceedingly boisterous in his own cubicle. "He is scolding," said the father, "but it makes no sense. For some time past now, he stays in his cubicle and does not want to leave it. Formerly, he walked around on the campo. He used to go to the mission to talk nonsense to the Sisters. They listened to him, gave him something to eat, and then brought him home. We bring him food, but for some days now he has refused to eat." The old man had no plans for curing [illegible] him beyond keeping him in his cubicle and guarding him in case he became dangerous.

In Boroa area there were four psychotic persons, two women and two men. Quoting a non-Araucanian herbalist: "I have seen all four persons. One man leaves home and wanders about until he is brought back home. The other will not wear any clothing; he lies nude in his bed on the floor covered with a blanket. When disturbed, he rises abruptly and spins himself on his feet so rapidly that he seems not to touch the ground. I saw him do this. One of the women talks unceasingly and incoherently; the other sits in melancholy fashion and never speaks."

MARRIAGE

POLYGAMY, MONOGAMY

Until recent years polygynous marriages were customary. In [55]
fortunate troubled men who had as many as six wives, but the prevailing number was two. A man usually married as many women as he knew he could support and for whom he had the bride price. Occasionally a man succeeded in getting an additional wife without paying the bride price. Polygynists were usually caciques, the sons of caciques, the wealthy, and other men of means. [illegible] A man was known to have married a second wife because his first wife was too old or too lazy to do the necessary work. A man also married successive wives when each one failed to bear him children; he believed that each of the women was sterile. According to Cooper's sources wealthy or otherwise prominent men had as many as 4 to 10 wives; an occasional one had 15, 20, or even 30. Some men, either from choice or because they were

16. Bilger E-5 (1946-1952) 1957
SGI Araucanians SGI
Argentina

but who was like a human, had extraordinary powers. He lived south of here, and persons often went to confer with him regarding sickness. He was talked to from a distance, and answered from there in a strong voice, always. I remember one instance well. The subject was Chabori. Either his wife or his sister—I have forgotten which—became very ill. No one knew the cause. So Chabori sent a messenger to Chal to ascertain the cause. Chal answered that the woman had poison in her blood; they should take her outside, cut it open, and there find the cause. They did this, and out jumped a big toad. And that was the witchcraft that caused the sickness. They took the toad, threw it into the fire, and roasted it to death. This done, the woman got well. Chal no longer lives. Whoever finds his bones can restore his own health by means of them. I should like very much to find a piece of one, now that I have suffered from a cold for seven weeks; I might get relief."

A 65-year-old woman complained that a jealous man, a neighbor who had powers of witchcraft, had inflicted sickness upon her and her 23-year-old daughter. They were considered sick, whereas the man had only a few premonitions. A black vulture had hopped around their yard recently, one they had not seen before. It occurred to them that harm was being done to them. "We were filled with fear," she said. "That night, while we were in bed, there was much loud breathing in all corners of our house. The next day both my daughter and I were sick. We knew then that the black vulture had been sent to make us sick. We were sick for days. One day while we were feeling very sick, we heard the trampling of many, many horses. It sounded as though horses were going into the shack in which we had stored winter food for our animals. We went out to see. We could neither see nor hear the horses. We knew that old man, our neighbor, had caused many to die in our area, among them my husband, and we thought we were doomed to die, also. No one in all this area knows what medicine to give for the sickness he inflicts."

Mental ill health was exceedingly rare. Non-Araucanians who had lived in close association with Araucanians for several generations knew of only one case of a functional type. Another, a woman who had thyroid surgery in very recent years, was said to have an ax leave chasing Araucanian wrestling designs in sand while speaking continuously in Araucanian (non-Araucanians in close association with her for years did not know she spoke Araucanian). When mental ill health did occur, it was believed witches had inflicted it. An 80-year-old woman told of a medicine whom everyone feared. "I knew him. One day, when I was already a young woman, he took some apples

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from our orchard. Several days later he returned with two of them, went to the house of one of our neighbors who had two daughters and whom he was well known, and offered an apple to each of the two girls. One girl ate hers immediately, the other ate hers a little later—it was this one the ensiki wished to marry. But the girl did not want to marry him; her parents knew this. Without warning, the girl suddenly became violent. Her father told the enclave what had happened, and said, "You must help us." The enclave sent for his own brother and for the ensiki, and, in the presence of the brother and the girl's father, said to the ensiki, "You have done damage to this girl; you went to force her to marry you; that is why you have done this to her." But the ensiki would not admit it. The enclave, his brother, and the father of the girl then went to the Argentine military officers who were in control of our area. The enclave had told the ensiki to appear there, but he did not do so. While the three men were talking to the officers, they noticed through a window that the ensiki was passing by. The military officers ordered two soldiers to bring him in. Again the ensiki denied that he had done any harm to the girl. The Argentine colonel ordered a scissors to be brought and threatened to cut off the ensiki's hair—he had long hair. But the ensiki kept saying, 'No, señor. No, señor.' Then they whipped him with 3 lashes; still he denied it, then with 10, and still he denied it. They threatened 15 lashes, and then he admitted his guilt. The colonel ordered him to remove immediately the damage he had inflicted on the girl. The ensiki promised to do this, and accompanied by two soldiers started out for the girl's home. Near a brook along the mountainside, he asked the soldiers to halt. They did so. He plucked several handfuls of grass that grew close to the water's edge and they walked on. When they arrived at the girl's home, he asked for a clean plate. He crushed the grass between the palms of his hands, squeezed out the juice, and told the girl to swallow it. This was two months after he had done her the damage. That girl vomited all the apple that she had eaten two months before! After that she got well. Later, she told how, during the period of insanity, she had run to the shores of Lake Lacar and had jumped into and out of three live shows without being harmed."

[illegible]

The sick were treated by herbalists who were specialists and by ensiki who were either both herbalists and sorcerers, or only sorcerers. "It depended upon the type of sickness that a person had, as to who was called in." Ensiki, however, are not respected by Argentines;

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Mapuche

Luisa Minchiqueo, who lives with an older brother, is unmarried and childless, but she is of childbearing age. It is unlikely that she will marry as long as her middle-aged brother, Pablo, is alive. Luisa cares for her brother's house and prepares all his meals for him. Pablo, who is a bachelor, attends to the field work, sometimes hiring assistance during harvest and planting time. Luisa has charge of the barnyard animals and the vegetable garden. Pablo is regarded as "crazy" (*loco, wesalonko*) by his neighbors and kinsmen, since he is given to periodic screaming, self-inflicted violence, and other erratic behavior which makes him the butt of many jokes in the neighborhood.

Luisa rarely ventures beyond her brother's compound, although Pablo takes his leave frequently. Like her brother, Luisa does not participate in any group activities, such as fiestas or religious ceremonies, and seems apathetic in regard to most local events. She rarely has visitors from among the reservation inhabitants, but occasionally her married sisters and their children come to see her and Pablo.

Her brother is a rather well-to-do man by local standards. He has also had a secondary-school education, while Luisa is barely literate. Because of his behavioral peculiarities he is not "taken seriously" by most of his peers and has little or no voice in community affairs. Some males of his lineage do not even acknowledge consanguineal bonds with him, although the genealogy of the reservation leaves no doubt of the relationship.

Since Luisa remains closely associated with her peculiar brother and because she has failed to fulfill the adult female role of marrying (even uxorilocally) and bearing children, she also is on the periphery of the local group.

Men seemed to pity her for not being able to marry, but they said that her brother has a right to expect her to care for him. The remarks of few women varied from the comment that it was unfortunate that she had to spend all her time with her brother and did not have a husband and children to look after.

Some people hinted that she was having an incestuous relationship with her brother, but this was denied by most members of the reservation, who resented the gossip. Indeed, had an incestuous relationship been going on to the knowledge of the community, Pablo's closest kinsmen would have been obliged to order him to desist or leave the reservation. If he had not abided by their orders, he would have been physically punished. The Chilean police might even have been called in to settle the matter. Pablo would certainly have been ostracized.